# Optional Prayers

A Book Discussing Virtues of all Types of Salaah that are Classified as Sunnah Mu'akkadah, Nafl and Mustahab.

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Hadhrat Moulana Abul Muzaffar Zafar Ahmad Qaadri

Translation Edited by :
Mufti Afzal Hoosen Elias

# Foreword

لا إله إلا الله محمد رسول الله

There is none worthy of worship but Allaah
Muhammad ρ is the messenger of Allaah

الحمد لله و كفي و سلام علي عباده الذين اصطفي

Salaah is regarded as the highest and most praiseworthy act of worship in the Shari'ah of Islaam and is most beloved in the court of Allaah. Therefore, the person who engages in it most often not only secures good fortune and soars to unlimited heights, but he expresses that he has totally submitted to Allaah and that Allaah is the Supreme Master.

It is for this reason that while other acts of Ibaadah (worship) are confined to their Faraa'idh (plural of Fardh), salaah also has Sunan (plural of Sunnah) besides the Faraa'idh and Waajibaat (plural of Waajib). We therefore find that there are Sunnah salaahs prescribed with the Faraa'idh so that they can be easily performed with the Faraa'idh and also so that they may compensate for the shortcomings that may occur in the Faraa'idh.

By the grace of Allaah, this booklet has been prepared so that by reading about the virtues of these types of salaah, one may be encouraged to perform them and not regard them as being difficult. Through His grace and mercy, may Allaah bless us all with guidance and the ability to perform our salaah properly. Aameen.

Making du'aa and in need of du'aa
Zafar Ahmad Qaadri
1417 A.H. (1997)

## It is the Nafl Salaah that Compensate for Deficiencies in the Fardh Salaah

Hadhrat Abu Hurayra τ narrates that he heard Rasulullaah ρ say, "The first action about which a person will be questioned on the Day of Qiyaamah will be his salaah. If his salaah are in order, he will be successful and reach his objective. On the other hand, if his salaah is found lacking, then he will be unsuccessful and a failure. If there are deficiencies in his Fardh salaah, Allaah shall tell the angels, 'See if My servant has any Nafl salaah to his credit.' The deficiencies in his Fardh are then compensated by these. In this manner, the rest of his deeds shall also be assessed."

{Tirmidhi, Nasa'ee, Ibn Majah and Haakim}

This Hadith makes it evident that a person needs to have sufficient Nafl acts in store so that these may compensate for the deficiencies in the Faraa'idh (plural of Fardh). Many people can be heard saying that they are able to only fulfil the Faraa'idh and that the Nawaafil (plural of Nafl) are best left for the very pious people. Although it is true that it is sufficient to fulfil the Faraa'idh, it is no easy feat to ensure that they are carried out meticulously. Since there will always be deficiencies, one cannot do without the Nawaafil to offset these failings.

Another Hadith elucidates the matter further. The Hadith states that the first act that Allaah made obligatory was salaah. Salaah will therefore be the first action presented for reckoning on the Day of Qiyaamah. The deficiencies in the Fardh salaah shall be compensated for by the Nafl salaah. Thereafter, fasting shall be assessed and the shortcomings in the Fardh fasts shall be compensated for by the Nawaafil. Zakaah shall then also be appraised in the same way. If the sum total of all these Nafl acts weigh down the pan of good deeds on the scale of actions, the person shall enter Jannah happily. Otherwise, he will be thrown into the fire of Jahannam.

It was the practice of Rasulullaah ρ to first teach salaah to any person who had newly accepted Islaam. For the benefit of our Muslim

brothers, this book discusses those Sunnah salaahs that are classified as “Mu’akkadah” (emphasised). Rasulullaah ρ emphasised their performance and it would be an act of sin to disregard them. In fact, habitually disregarding them will constitute a major sin. {Taleemul Islaam}

After discussing these Sunnah salaahs, the Nafl salaahs shall be discussed, which are Sunnah Ghayr Mu’akkadah and Mustahab. These salaahs are filled with virtue, are a great means of acquiring blessings and are there to allow the Ummah to enjoy lofty stages in the Aakhirah and to redress the inadequacies that are found in their Faraa’idh. May Allaah grant us all the ability to put them into practice. Aameen.

الحمد لله و كفي و سلام علي عباده الذين اصطفي

## The Two Types of Sunnah Salaah

The Sunnah salaahs that are performed day and night together with the Faraa'idh are of two types. These are:

1. Rawaatib (Sunnah Mu'akkadah): These are those Sunnah salaahs that Rasulullaah ρ always performed without exception.
2. Ghayr Rawaatib (Sunnah Ghayr Mu'akkadah): These are the Sunnah salaahs that Rasulullaah ρ did not always perform, such as the four Rakaahs before Asr.

## The Method of Performing the Sunnah Mu'akkadah and Sunnah Ghayr Mu'akkadah Salaahs

The method of performing the Sunnah Mu'akkadah and Sunnah Ghayr Mu'akkadah salaahs are exactly the same as performing the Fardh salaahs except that in the Sunnah salaahs a Surah is recited in every Rakaah after Surah Faatiha. In a Fardh salaah of four Rakaahs, a Surah is recited after Surah Faatiha only in the first two Rakaahs. Another difference is that when performing the Sunnah salaah, one will not be guilty of contravening the Sunnah practice if the Surahs are unequal in length.

## An Important Difference

When one perform Sunnah Ghayr Mu'akkadah or Nafl salaah comprising of four Rakaahs, it is preferable to recite the Durood and du'aa together with Tashahhud when sitting between the second and

third Rakaahs. Furthermore, it is also best to recite the Thanaa[1] at the beginning of the third Rakaah.[2]

## A Point to Remember

With regard to the various types of salaah, the following terms may be used interchangeably:

- Sunnah (plural Sunan)
- Mustahab (plural Mustahbbaat)
- Nafl (plural Nawaafil)
- Marghoob fi
- Tatawwu (تَطوُّع)
- Hasan
- Mandoob

## The Total Number of Sunnah Mu'akkadah Salaahs and The Virtue of Performing them

Hadhrat Umm Habeebah رضي الله عنها narrates that Rasulullaah ρ said, "A mansion in Jannah will be built for the person who performs twelve Rakaahs salaah every day and night; (these twelve Rakaahs are) four Rakaahs (before the Fardh) of Zuhr, two Rakaahs afterwards (after the Fardh of Zuhr), two Rakaahs (after the Fardh) of Maghrib, two Rakaahs (after the Fardh) of Isha and two Rakaahs (before the Fardh) of Fajr." {Tirmidhi}

Muslim reports from Hadhrat Umm Habeebah رضي الله عنها that she heard Rasulullaah ρ say, "A mansion will be built in Jannah for every Muslim servant who in addition to the Fardh salaahs performs twelve Rakaahs (Sunnah) each day and night."

The twelve Rakaahs Sunnah salaah mentioned in these Ahadeeth are the Sunnah Mu'akkadah salaahs. Of these, the most emphasised are

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[1] Subhaana-kallah-humma-wabi-hamdika-Wa-tabaarakas-muka-Wa-Ta'aala-Jadduka-Wa-Laa-ilaaha-Ghayruk

[2] *Shaami* Vol.1 Pg.633 and *Khayrul Fataawaa* Vol.2 Pg.485.

the two Rakaahs Sunnah of Fajr. In fact, Hadhrat Hasan Basri رحمه الله and some Hanafi scholars regard these two Rakaahs to be Waajib.

## Emphasis on the Two Rakaahs Sunnah Before Fajr

Hadhrat Aa'isha رضي الله عنها narrates that Rasulullaah ρ was not as particular about any Nafl (non Fardh) salaah as he was about the two Rakaahs before Fajr. (Bukhari, Muslim)

EXPLANATION: This Hadith teaches us that regardless of the situation, Rasulullaah ρ never neglected the two Rakaahs before Fajr even though he was on a journey. The importance of these two Rakaahs can also be gauged from the fact that it is improper to perform these two Rakaahs in a sitting posture without a valid excuse.

Hadhrat Aa'isha رضي الله عنها has also narrated that Rasulullaah ρ said, "The two Rakaahs salaah before Fajr are better than the whole world and all its contents." (Muslim)

EXPLANATION: This Hadith tells us that even if the world and all its contents were spent in the path of Allaah, the two Rakaahs before Fajr will earn one greater rewards because all the wealth of the world is of no benefit when it is held back and not spent for Allaah's pleasure. It can therefore never be better than the two Rakaahs of salaah.

## The Degrees of Excellence

Ulema mention that the most emphasised Sunnah salaah is the two Rakaahs before Fajr. Next in importance are the two Rakaahs after the Maghrib, followed by the two Rakaahs Sunnah after Zuhr. These are followed by the Sunnah after Isha and then the four Rakaahs before Zuhr.

## The Four Rakaahs Sunnah Before Zuhr

Hadhrat Abu Ayyoob Ansaari τ narrates that Rasulullaah ρ said, "The doors of the heavens are flung open for the four Rakaahs

performed before Zuhr without Salaam in between (therefore the best way to perform these four Rakaahs are all together with the Salaam once at the end)." (Abu Dawood, Ibn Majah)

EXPLANATION: The virtue of these four Rakaahs is that the doors of the heavens are flung open when they are performed, indicating that they are readily accepted in the court of Allaah. They are therefore a means of attracting the mercy and blessings of Allaah.

There is a difference of opinion among the Ulema concerning whether this Hadith refers to the four Rakaahs Rawaatib before Zuhr or another four Rakaahs Ghayr Rawaatib also performed before Zuhr called "Salaah Fiz Zawaal" i.e. the salaah performed just after Zawaal. The more accepted opinion is that it refers to the Ghayr Rawaatib four Rakaahs performed just after the time of Zawaal.

## The Rewards of the Four Rakaahs Salaah Just after Zawaal and Before the Four Sunnah

Hadhrat Umar τ narrates that he heard Rasulullaah ρ say, "The four Rakaahs salaah performed after the sun passes its meridian (after Zawaal) and before the Zuhr salaah is equal in merit to performing four Rakaahs salaah during the time of Tahajjud. It is during this time (between Zawaal and Zuhr) that all things glorify Allaah. (Rasulullaah ρ then recited the verse of the Qur'aan which states) '**Do they not see the things that Allaah has created, the shadows of which sway to the right and the left, prostrating to Allaah in humility ?** [3]'" (Tirmidhi, Bayhaqi)

EXPLANATION: Encouraging this salaah, Rasulullaah ρ also quoted a verse of the Qur'aan in substantiation. The prostration mentioned in the verse refers to obeying Allaah. The creation obey Allaah by fulfilling the purposes for which Allaah had created them.

Hadhrat Abdullaah bin Saa'ib τ narrates that Rasulullaah ρ used to perform four Rakaahs salaah between Zawaal and Zuhr and would

[3] Surah Nahl, verse 48.

say, “This is a time when the doors of the heavens are opened up (to accept the good deeds rising to Allaah) so I like my good deeds to rise to Allaah during this time.” (Tirmidhi)

EXPLANATION: This tells us that the time between Zawaal and Zuhr is a time when actions are readily accepted because they rise directly to Allaah. Since salaah is the best of all acts of worship, it is only appropriate that one performs salaah during this time.

## The Four Rakaahs Sunnah before the Jumu’ah Salaah

It has been narrated that Hadhrat Abdullaah bin Umar τ used to perform four Rakaahs salaah with one Salaam before the Jumu’ah salaah. (Tahaawi Vol.1 Pg.198)

Hadhrat Abu Hurayra τ narrates that Rasulullaah ρ said, “Four Rakaahs salaah should be performed after the Jumu’ah salaah.” (Muslim Vol.1 Pg.288)

Hadhrat Abdullaah bin Abbaas τ reports that Rasulullaah ρ performed four Rakaahs salaah both before and after the Jumu’ah salaah. Another narration states that after the four Rakaahs that are performed after the Jumu’ah, Rasulullaah ρ perform another two Rakaahs. This makes the total number of Rakaahs after Jumu’ah equal six.[4]

## Performing Six Rakaahs Salaah after the Jumu’ah Salaah

Because Rasulullaah ρ performed four Rakaahs salaah both before and after the Jumu’ah salaah, Hadhrat Imaam Abu Haneefah رحمه الله has also encouraged this. Since an authentic Hadith mentions that Rasulullaah ρ performed six Rakaahs salaah after Jumu’ah, Hadhrat Imaam Abu Yusuf رحمه الله has mentioned that six Rakaahs should be performed after the Jumu’ah salaah.

[4] *Tafseel Masnoon Namaaz* Vol.1 Pg.678.

Because it is best to perform the Nawaafil salaahs at home, Rasulullaah ρ used to perform the salaahs after the Jumu'ah salaah at home.[5]

## Four Rakaahs Sunnah Salaah should be Performed after the Jumu'ah Salaah

Hadhrat Abu Hurayra τ narrates that Rasulullaah ρ said, "Whoever wishes to perform any salaah after (the Fardh of) Jumu'ah should perform four Rakaahs." (Muslim)

Another narration of Muslim mentions that Rasulullaah ρ said, "When any of you performs the Jumu'ah salaah, he should perform four Rakaahs afterwards."

Hadhrat Imaams Muhammad رحمه الله and Abu Yusuf رحمه الله are of the opinion that six Rakaahs should be performed after the Jumu'ah salaah. Four Rakaahs should be performed first and then another two Rakaahs.[6]

## The Sunnah Salaah of Asr

Hadhrat Abdullaah bin Umar τ that Rasulullaah ρ said, "May Allaah shower His mercy on the person who performs four Rakaahs salaah before the (Fardh of the) Asr salaah." (Ahmad, Tirmidhi, Abu Dawood)

As the Hadith indicates, the four Rakaahs salaah before Asr are Mustahab and are commonly referred to as Ghayr Mu'akkadah.

### **FOUR RAKAAHS WITH ONE SALAAM**

Hadhrat Ali τ narrates that before the (Fardh of) Asr salaah, Rasulullaah ρ used to perform four Rakaahs salaah and would separate the Rakaahs by greeting the high-ranking angels and the Mu'mineen.

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[5] *Mazaahir Haqq* Vol.1 Pg. 762.
[6] *Mazaahir Haqq* Vol.1 Pg. 774

EXPLANATION: The greeting to the angels and Mu'mineen refers to the recitation of the Tashahhud between the second and third Rakaahs. The salaam would be made only once after the fourth Rakaah.

## The Virtue of the Nafl Salaah after Maghrib

Hadhrat Makhool رحمه الله narrates that Rasulullaah ρ said, "The person who after the (Sunnah or Fardh) of Maghrib performs two Rakaahs of salaah (or four Rakaahs according to another narration) without speaking to anyone in between, shall join the ranks of the 'Illiyyeen'." (Mishkaatul Masabeeh Pg.105)

EXPLANATION: The "Illiyyeen" is a place above the seven heavens where the souls of the Mu'mineen are sent and where their deeds are recorded.

## The Virtues of the Awwaabeen Salaah

Hadhrat Abu Hurayra τ narrates that Rasulullaah ρ said, "Whoever performs six Rakaahs Nafl after the Maghrib salaah without speaking anything evil in between shall receive a reward equal to the Ibaadah of twelve years." (Mishkaatul Masabeeh Pg.104)

EXPLANATION: After the Maghrib salaah, six Rakaahs should be performed with three Salaams. This salaah is Mustahab and is called "Salaatul Awwaabeen". This Hadith as well as another narrated by Hadhrat Abdullaah bin Abbaas τ make it clear that this salaah holds tremendous virtues.

One understands from the apparent wording of this Hadith that the two Rakaahs Sunnah after Maghrib are also included in the six. The same has been mentioned about the twenty Rakaahs of Awwaabeen that will be mentioned in a forthcoming Hadith. Allaama Yahya رحمه الله has mentioned that the first two of the six Rakaahs should be performed with one Salaam. Thereafter, the remaining four Rakaahs may be performed either with one or two Salaams.

**FORGIVENESS OF SINS**

Although the following Hadith has been classified as a "weak" Hadith by Imaam Tirmidhi رحمه الله , it is permissible to practice on such Ahadeeth when they entail virtues rather than injunctions. Nonetheless, this Hadith has also been quoted by Ibn Khuzayma in his *Saheeh* and by Ibn Majah. The report states that Hadhrat Ammaar bin Yaasir τ used to perform six Rakaahs after the Maghrib salaah and would say, "I saw the beloved Rasulullaah ρ performing six Rakaahs after the Maghrib salaah and he used to say, 'Whoever performs six Rakaahs after the Maghrib salaah shall have all his sins forgiven even though they may be as much as the foam in the ocean."

Hadhrat Moulana Shah Muhammad Is'haaq Dehlawi رحمه الله has mentioned that according to his research, the six or twenty Rakaahs of Awwaabeen should be performed only after the two Sunnah Mu'akkadah Rakaahs normally performed after the Maghrib salaah.

## THE MAXIMUM NUMBER OF RAKAAHS PERFORMED AS AWWAABEEN

Hadhrat Aa'isha رضي الله عنها narrates that Rasulullaah ρ said, "Allaah shall build a mansion in Jannah for the person who performs twenty Rakaahs (Awaabeen salaah) after Maghrib." (Mishkaatul Masabeeh Pg.104)

EXPLANATION: Although Muhaddiheen have classified this Hadith to be "weak", Allaama Ibn Hajar رحمه الله has written that it is corroborated by another Hadith stating that Rasulullaah ρ performed twenty Rakaahs salaah and said, "This is Salaatul Awwaabeen. The person who performs it shall be forgiven." Our pious predecessors therefore considered it an honour to perform these twenty Rakaahs and continued doing so.

Ulema have mentioned that the number of Rakaahs in the Awwaabeen salaah vary according to different Ahadeeth. While some Ahadeeth mention six or twenty (as quoted above), others place the figure at two and four. They therefore state that the minimum number of Rakaahs are two and the maximum are twenty. Whatever number of Rakaahs a person performs between these two figures shall Insha Allaah accrue the rewards of Awwaabeen.[7]

[7] *Mazaahir Haqq* Vol.1 Pg.767 .

Hadhrat Aa'isha رضي الله عنها narrates that whenever Rasulullaah ρ came to her house after performing Isha, he would always perform four or six Rakaahs salaah. (Abu Dawood)

EXPLANATION: All the famous Ahadeeth mentioning the Sunnah salaahs of Isha speak about two or four Rakaahs. However, the above narration is about the only one that tells of six Rakaahs. One of the Ahadeeth previously mentioned spoke about two Rakaahs after Isha.

## THE FOUR RAKAAHS BEFORE ISHA EQUAL TAHAJJUD

A Hadith narrated by Hadhrat Sa'eed bin Mansoor رحمه الله mentions that Rasulullaah ρ said, "The person who performs four Rakaahs before the Isha salaah is like one who has performed Tahajjud salaah."[8]

## THE FOUR RAKAAHS AFTER ISHA ARE LIKE SALAAH DURING LAYLATUL QADR

A Hadith states, "Whoever performs four Rakaahs after the Isha salaah is like one who performs four Rakaahs salaah on Laylatul Qadr."

The four Rakaahs mentioned here refer to two Rakaahs Sunnah Mu'akkadah and two Rakaahs Nafl.

## THE VIRTUE OF TWO RAKAAHS AFTER THE WITR SALAAH

Hadhrat Thowbaan τ narrates that Rasulullaah ρ said, "It is indeed difficult to wake up during the night (to perform Tahajjud). Therefore, if any of you is not certain that he will awaken during the last portion of the night, then he should perform two Rakaahs before sleeping (after the Isha and Witr salaahs). If he awakens (for Tahajjud), then it is best. However, if he does not awaken, then the two Rakaahs shall suffice (they shall earn him the rewards of Tahajjud)." (Tirmidhi, Daarmi)

[8] Mazaahir Haqq Vol.1 Pg.768.

Hadhrat Aa'isha رضي الله عنها has narrated that Rasulullaah ρ used to perform two Rakaahs after the Witr salaah. (Tirmidhi)

**WHAT SURAHS TO RECITE IN THE TWO RAKAAHS AFTER WITR**

Hadhrat Abu Umaamah τ narrates that after the Witr salaah, Rasulullaah ρ would sit and perform two Rakaahs salaah. In these Rakaahs, he would recite Surah Zilzaal and Surah Kaafiroon. (Mishkaatul Masabeeh Pg.113)

## The Number of the Sunnah Salaahs

- Because we are concluding the chapter on Sunnah salaahs, it is appropriate to provide the details of the Sunnah salaahs to be performed so that we may always bear them in mind.

  The first and most emphasised of the Sunnah salaahs are the two Rakaahs before the Fardh of Fajr. In fact, the emphasis is so great that some Ulema have classified it as Waajib and others have mentioned that the person who rejects this salaah may be a Kaafir.

  Rasulullaah ρ has mentioned that the Sunnah salaah of Fajr should not be neglected even if one has to be trampled beneath the hooves of horses. This Hadith serves to emphasise the importance of this salaah and does not mean that one is not allowed to forsake it for fear of losing one's life. (Mazaahir Haqq Vol.1 Pg.774)

- Four Rakaahs with one Salaam before the Fardh of Zuhr and two Rakaahs afterwards.

- Four Rakaahs with one Salaam before the Jumu'ah salaah (Mu'akkadah) and four Rakaahs with one Salaam after the Jumu'ah salaah.

- There are no Sunnah Mu'akkadah at the time of Asr. However, the four Rakaahs before the Asr salaah is Mustahab

- Two Rakaahs after the Fardh of Maghrib, which are also Sunnah Mu'akkadah.

- Two Rakaahs Sunnah Mu’akkadah after the Fardh of Isha. The four Rakaahs before the Isha salaah are Mustahab. Two Rakaahs after the Witr salaah are also Mustahab. (Mazaahir Haqq Vol.1 Pg.774)

## Tahiyyatul Wudhu

It is Mustahab to perform two Rakaahs "Tahiyyatul Wudhu" salaah after performing wudhu.

Rasulullaah ρ has mentioned, "When anyone makes a wudhu properly and then performs two Rakaahs salaah with external and internal devotion, it becomes incumbent for him to enter Jannah." {Muslim as reported in Shaami}

Rasulullaah ρ once told Hadhrat Bilaal τ that when he visited Jannah, he heard Hadhrat Bilaal τ's footsteps there. Rasulullaah ρ therefore asked him what action he did that caused him to be in Jannah ahead of Rasulullaah ρ. He then informed Rasulullaah ρ that he always performed two Rakaahs salaah after calling out the Adhaan. In addition to this, whenever his wudhu broke he always performed wudhu followed by two Rakaahs salaah. He would do this with such consistency as if was Fardh for him. Rasulullaah ρ then commented by saying that it was certainly these two Rakaahs of salaah (after wudhu) that had earned him this elevated status. {Tirmidhi}

INTENTION: Before performing this salaah, one should make the following intention: "I intend performing two Rakaahs Nafl Tahiyyatul Wudhu salaah for Allaah, facing towards the Qibla."

## Tahiyyatul Masjid

The objective of this salaah is to honour the Masjid. This translates into honouring Allaah because a place is only honoured because of the honour due to the owner.

Rasulullaah ρ said, "When any of you enters the Masjid, he should perform two Rakaahs salaah before sitting down." {Bukhari, Muslim}

INTENTION: Before performing this salaah, one should make the following intention: "I intend performing two Rakaahs Nafl Tahiyyatul Masjid salaah for the sake of Allaah, facing the Qibla."

RULING: When one enters the Masjid during a time when it is not permissible to perform salaah (e.g. during the time of Zawaal), one should sit down without performing the Tahiyyatul Masjid salaah.

RULING: It is not necessary to perform only two Rakaahs. One may also perform four Rakaahs if one so wishes.

RULING: If one performs any Fardh or Sunnah salaah immediately upon entering the Masjid, it will take the place of Tahiyyatul Masjid. In other words, it will include the reward of Tahiyyatul Masjid.

## Ishraaq Salaah

Ishraaq salaah is the salaah performed after sunrise. It comprises of two Rakaahs and is performed once the sun has risen a bit high. The best method of doing it is to remain seated after the Fajr salaah, engaging oneself in Dhikr or recitation of the Qur'aan. Thereafter, once the sun rises reasonably high above the horizon, one should perform the Ishraaq salaah.

Hadhrat Anas bin Maalik τ narrates that Rasulullaah ρ said, “When a person sits engaged in Allaah’s remembrance after performing the Fajr salaah in congregation and then performs two Rakaahs salaah (Ishraaq), he will receive the reward of performing a complete Hajj and Umrah.” {Tirmidhi, Targheeb wat Tarheeb Vol.1 Pg.164}

Hadhrat Sahal bin Mu’aadh τ narrates that Rasulullaah ρ said, “When a person sits in his place after performing the Fajr salaah and uses his tongue for nothing but good until he performs the two Rakaahs of Ishraaq, all his sins will be forgiven even though they may be as much as the foam on the oceans.” {Ahmad, Abu Dawood, Targheeb wat Tarheeb Vol.1 Pg.165}

A HADITH QUDSI: Rasulullaah ρ has mentioned that Allaah says, “O mankind! Perform four Rakaahs salaah for me at the beginning of the day and I shall suffice for you until the end of the day (I shall fulfil your needs).” {Targheeb wat Tarheeb}

RULING: It is permissible to perform the two or four Rakaahs Ishraaq salaah after leaving one's place after the Fajr salaah. However, the reward will be less.

## Salaatut Duha

The Salaatut Duha is referred to as the Chaasht salaah in Urdu. Many virtues of this salaah are mentioned in the Ahadeeth. The best time to perform it is after a quarter of the day has passed. This is calculated by dividing the time between Subh Saadiq (true dawn) and sunset into four parts. The Salaatut Duha may then be performed any time between the expiry of the first quarter and Zawaal. However, if a person performed the Salaatut Duha before a quarter of the day had passed, but after the Ishraaq salaah, it will be permissible. {Shaami, Kabeeri Pg.373}

In summer, it is usually performed after 9 a.m. and after 10 a.m. during the winter months. Although some Ahadeeth refer to this salaah as Salaatul Awaabeen, the Nafl salaah performed after Maghrib is generally referred to as Salaatul Awaabeen.

The Salaatut Duha can consist of anything between four and twelve Rakaahs. Of course, one may even perform more than twelve. If one performed two Rakaahs, the minimum virtue of the salaah will Insha Allaah be attained. {Shaami Vol.1 Pg.459}

Hadhrat Abu Dardaa τ narrates that Rasulullaah ρ said, "Whoever performs two Rakaahs of Salaatut Duha will not be recorded among the negligent. Whoever performs four Rakaahs will be recorded among the worshippers. Whoever performs six Rakaahs will suffice for him (secure Allaah's mercy for the day). Whoever performs eight Rakaahs will be recorded among the obedient and Allaah shall build a palace in Jannah for the one who performs twelve Rakaahs." {Targheeb wat Tarheeb Vol.1 Pg.236 quoting Tabraani}

Another Hadith states that the person who consistently performs the Salaatut Duha will have all his sins forgiven even though they may be as many as the foam on the ocean." {Ibn Majah, Tirmidhi, Targheeb wat Tarheeb Vol.1 Pg.235}

Hadhrat Aa'isha رضي الله عنها used to perform eight Rakaahs of Salaatut Duha and used to say that she would never skip this salaah even if her parents were to come walking from their graves. {Mishkaatul Masabeeh}

Hadhrat Ummu Haani رضي الله عنها narrates that Rasulullaah ρ performed eight Rakaahs of Salaatut Duha in her house on the day that the Muslims conquered Makkah. {Bukhari, Muslim}

Rasulullaah ρ said, "Each morning, every person needs to pay Sadaqah on behalf of ever joint (bone) in his body. Every recitation of "Subhaanallaah" is Sadaqah, every recitation of "Alhamdu Lillaah" is Sadaqah, every recitation of "Laa Ilaaha Illallaah" is Sadaqah, every recitation of "Allaahu Akbar" is Sadaqah and enjoining good and forbidding from evil is also Sadaqah. Perform two Rakaahs Salaatut Duha suffices as Sadaqah (for all the joints)." (Muslim)

Rasulullaah ρ said, "Allaah shall build a golden palace in Jannah for the person who performs twelve Rakaahs of Salaatut Duha." {Tirmidhi, Ibn Majah}

RULING: One may be performed in units of two Rakaahs or units of four Rakaahs. Both methods are permissible.

INTENTION: Before performing this salaah, one should make the following intention: "I intend performing two Rakaahs Salaatut Duha salaah for the sake of Allaah, facing the Qibla."

## Salaatul Awwaabeen

The Ahadeeth speak of the virtues of performing six to twenty Rakaahs of Nafl salaah after the Maghrib salaah. This is referred to as the Awwaabeen salaah.

RULING: After performing the Fardh of Maghrib, one should perform two Rakaahs Sunnah salaah followed by either four or eighteen Rakaahs Nafl. In this way, the two Sunnah Rakaahs are counted to

complete either six or twenty Rakaahs of Awwaabeen. However, if complete six or twenty Rakaahs are performed after the two Rakaahs Sunnah, it will be better.

Hadhrat Abu Hurayra τ narrates that Rasulullaah ρ said, “Whoever performs six Rakaahs salaah after the (Faraa’idh of) Maghrib without speaking any evil between them shall earn a reward equivalent to twelve years of worship.”

Hadhrat Aa’isha رضي الله عنها narrates that Rasulullaah ρ said, “Allaah shall build a palace in Jannah for the person who performs twenty Rakaahs salaah after the (Faraa’idh of the) Maghrib salaah.” {Tirmidhi}

The Ulema and saints of the Ummah have always given importance to this salaah. May Allaah grant us all the ability to follow suit. Aameen.

## The Tahajjud Salaah

The Tahajjud salaah holds the most merit from all the other Nawaafil salaahs and is performed during the closing hours of the night. Rasulullaah ρ mostly performed eight Rakaahs Tahajjud salaah. During this salaah, it is best to extend the Ruku, Sajdah and Qiyaam (standing posture) and to recite long Surahs during the Qiyaam. Those who have not memorised long Surahs should make the most of occasions like I’tikaaf to learn long Surahs such as Surah Yaaseen, Surah Muzammil, Surah Mulk, Surah Waaqi’ah, etc. I’tikaaf is also the ideal opportunity to perform the Tahajjud salaah because it is during this time that Allaah’s special mercies descend. One should make the most of such opportunities.

The Tahajjud salaah should be performed before Subh Saadiq because after Subh Saadiq only the Sunnah of Fajr may be performed before the Fardh. Nafl salaah is not permissible during this time. However, if one started the Tahajjud salaah before the arrival of Subh Saadiq and then Subh Saadiq came while still performing the Tahajjud salaah, the salaah may be completed. {Shaami Vol.1 Pg.276}

The time of the Tahajjud salaah is a time when du’aas are specially accepted. It is an extremely blessed time and if one is unable to do

more, one should at least perform two Rakaahs salaah followed by du'aa. Rasulullaah ρ stood so long performing the Tahajjud salaah that his feet would swell. One may perform from two up to twelve or more Rakaahs for Tahajjud.

INTENTION: Before performing this salaah, one should make the following intention: "I intend performing two Rakaahs Tahajjud salaah for the sake of Allaah, facing the Qibla."

THE VIRTUES: Rasulullaah ρ said that whenever the last third of the night remains, Allaah announces, "Who is it that will make du'aa so that I may accept his du'aa? Who is it that will ask for something so that I may give it to him? Who is it that will seek forgiveness so that I may forgive him? Who is it that will give a loan to One Who possesses everything, Who is not bankrupt and not an oppressor?" These announcements take place until dawn. {Bukhari, Muslim}

Rasulullaah ρ mentioned that Jannah has balconies that are transparent so that the inside can be seen from outside and the outside from the inside Allah has reserved these balconies for those who speak with kindness, who feed (the needy), who fast excessively and who perform salaah (Tahajjud) while others are fast asleep. {Mishkaatul Masabeeh}

Rasulullaah ρ said, "Perform the Tahajjud salaah because the people before you also performed it. It is a means of gaining proximity to Allaah, it cancels sins and prevents a person from evil." {Tirmidhi}

Rasulullaah ρ said, "The most virtuous salaah after the Faraa'idh is the Tahajjud salaah." {Ahmad}

Rasulullaah ρ said, "More than any other time, a servant is closest to his Rabb at the time of Tahajjud. Therefore, if you are able to do so, remember Allaah during this time." {Tirmidhi}

COMPENSATION FOR MISSED TAHAJJUD SALAAH

Hadhrat Umar τ narrates that Rasulullaah ρ said, “If a person slept through his Tahajjud salaah or other routine performance of salaah, then if he performs it between the times of Fajr and Zuhr, the reward of Tahajjud will be written to his name.” {Muslim}

### THE PRACTICE OF RASULULLAAH ρ

Hadhrat Aa’isha رضي الله عنها narrates that whenever Rasulullaah ρ missed his Tahajjud salaah due to illness or any other reason, he would perform twelve Rakaahs during the day. {Muslim}

### THE NUMBER OF RAKAAHS TO BE PERFORMED FOR TAHAJJUD

Hadhrat Aa’isha رضي الله عنها narrates that Rasulullaah ρ performed thirteen Rakaahs during the night including the two Rakaahs Sunnah of Fajr and the three Witr (he therefore performed eight Rakaahs of Tahajjud). {Muslim}

NOTE: Hadhrat Thanwi رحمه الله and other great luminaries have mentioned that if one is unable to wake up during the night for Tahajjud, performing salaah after Isha with the intention of Tahajjud will also earn one the reward of Tahajjud.

## Salaatut Tasbeeh

### THE METHOD OF PERFORMING SALAATUT TASBEEH

Hadhrat Abdullaah bin Abbaas τ narrates that Rasulullaah ρ said to his uncle Hadhrat Abbaas τ, “O my beloved uncle! Should I not give you a valuable gift? Should I not tell you something special? Should I not fulfil ten of your tasks and do ten services for you? It is an act which if you carry out, Allaah will forgive all your sins, whether they are past or future, old or new, deliberate or mistaken, major or minor, secret or public. The act is Salaatut Tasbeeh.” Rasulullaah ρ then explained the

method of the salaah as follows: the salaah is performed as four Rakaahs. After Surah Faatiha in each Rakaah, recite a Surah and then fifteen times the Tasbeeh:

سُبْحَانَ اللهِ وَ الْحَمْدُ لِلّٰهِ وَ لاَ اِلٰهَ إِلاَّ اللهُ وَ اللهُ أَكْبَر

Make Ruku thereafter and after the Tasbeeh of Ruku, recite the above Tasbeeh ten times. Thereafter, recite سَمِعَ اللهُ لِمَنْ حَمِدَه and stand up from Ruku. Recite the above Tasbeeh another ten times while standing. Then go into Sajdah and after the Tasbeeh of Sajdah, recite the above Tasbeeh another ten times. Then sit up from the Sajdah and recite the Tasbeeh a further ten times while sitting. The second Sajdah is then performed in which another ten of the above Tasbeehs should be recited after the normal Tasbeeh of Sajdah. Thereafter, when standing up for the next Rakaah, ten Tasbeehs should be recited before commencing Surah Faatiha. The four Rakaahs are then completed in the same manner bearing in mind that ten Tasbeehs should also be recited before the Tashahhud of the second and final Rakaahs. The Tasbeeh is therefore recited **seventy five times in each Rakaah**. **The total number of Tasbeehs therefore add up to three hundred in the four Rakaahs.**

Rasulullaah ρ advised his uncle to recite the salaah daily. If this is not possible, then every Friday, otherwise one a month, once a year or at least once in a lifetime. {Abu Dawood, Ibn Majah, Ma'aariful Hadith Vol.3 Pg.370}

Further elucidating the benefits of this salaah, Rasulullaah ρ said, "By virtue of this salaah Allaah shall forgive your sins even though they may be as many as the sand particles of Aalij (which was an extremely sandy place)."{Tirmidhi}

Salaatut Tasbeeh is therefore beneficial for securing forgiveness for sins regardless of the number of sins one may have accumulated. It is for this reason that the saints of the Ummah always gave great importance to this salaah.

Hadhrat Abdullaah bin Mubaarak رحمه الله always performed this salaah between the Adhaan of Zuhr and the Zuhr salaah.

Hadhrat Abdul Azeez bin Abi Dawood رحمه الله used to say that the person who wants to enter Jannah should be particular about this salaah.

Hadhrat Abu Uhmaan Heeri رحمه الله used to say, “I have never seen any action as effective against calamities and worries as Salaatut Tasbeeh.”

## Salaatul Istikhaarah

Rasulullaah ρ has mentioned that seeking counsel from Allaah (performing the Istikhaarah salaah) and being contented with Allaah’s decree is a token of good fortune while failure to do so is a token of ill fortune. Whenever a person intends doing something (but is unsure whether or not to do it), he should perform two Rakaahs salaah after the Isha salaah, recite the du’aa mentioned below and then sleep on a clean bed facing the Qibla. This should be done for seven consecutive days and Insha Allaah, he will receive direction in the matter.

If the person sees in his dream the colours green and white, running water or something else which is pure, it is an indication that he should proceed with what he intends doing. On the other hand, if he sees something negative such as the colour black or fire or smoke, it is an indication that he ought to refrain. If he sees no dream but wakes up with a strong inclination to carry out the intention, he should carry it out and Insha Allaah, Allaah will bless the act. However, if he does not feel at ease to do it, he should not.

The du’aa to be recited after the Istikhaarah salaah is:

**اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسَأَلُكُ مِنْ فَضْلِكَ العَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ، وَتَعلَمُ وَلا أَعلَمُ، وَأَنتَ عَلاَّمُ الغُيُوبِ، اللَّهُمَّ إِنْ كُنتَ تَعلَمُ أَنَّ هَذَا الأَمرَ خَيْرٌ لي في دِينِي وَمَعِيشَتي وَعَاقِبَةِ أَمْرِي فَيَسِّرهُ لي، ثُمَّ بَارِكْ لي فِيهِ، وَإِنْ كُنتَ تَعلَمُ أَنَّ هَذَا الأَمرَ شَرٌّ لي في دِينِي وَمَعِيشَتي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْني عَنهُ وَاقْدِرْ ليَ الخَيرَ حَيْثُ كَانَ ثُمَّ أَرضِني به**

In the two places of the du’aa where the words هَذَا الأَمرَ are mentioned, one should picture the task one intends carrying out.

ABRIDGED ISTIKHAARAH: If a person is unable to perform the Istikhaarah salaah or needs to do something urgently, s/he may recite

only the above du'aa. If one does not know this du'aa, one may merely recite the following du'aa:

اَللَّهُمَّ خِرْ لِيْ وَ اخْتَرْ لَيْ

ISTIKHAARAH SUBSTITUTE: Another method of seeking counsel from Allaah is to recite the following verse of the Qur'aan one hundred times after the Isha salaah without thinking of anything evil. One should ponder over the meaning of the verse as well. Insha Allaah, Allaah will give him direction in the matter.

سُبْحَانَكَ لاَ عِلْمَ لَنَا إلاَّ مَا عَلَّمْتَنَا إنَّكَ أنتَ الْعَلِيمُ الْحَكِيمُ

**"We proclaim Your purity** *(You are so Pure from all faults that none can object to Your decree)* **! We possess only the knowledge that You have taught us. Without doubt, You are All Knowing, the Wise."**

## Salaatul Haajah

Hadhrat Abdullaah bin Awfa τ narrates from Rasulullaah ρ that whenever a person has any need from any person or from Allaah, he should make wudhu properly and then perform two Rakaahs salaah. Hereafter, he should praise Allaah, convey Durood and Salaams to Rasulullaah ρ and make the following du'aa:

لا إلَهَ إلاَّ اللهُ الحَلِيمُ الكَرِيمُ، سُبحَانَ اللهِ رَبِّ العَرْشِ العَظِيمِ الحَمْدُ للهِ رَبِّ العَالمِينِ، أسألُكَ مُوجِبَاتِ رَحمَتِكَ وَعَزَائمَ مَغفِرَتِكَ وَالغَنيمَةَ مِنْ كُلِّ بِرٍّ، وَالسَّلامَةَ مِنْ كُلِّ إثمٍ، لا تَدَعْ لي ذَنباً إلاَّ غَفَرْتَهُ وَلا هَمَّاً إلاَّ فَرَّجْتَهُ، وَلا حَاجةً هِيَ لَكَ رِضاً إلاَّ قَضَيتَهَا يَا أرحَمَ الرَّاحمينَ

There is absolutely no doubt in the fact that only Allaah has the power to fulfil the needs of creation. Whatever assistance one receives from the creation comes only with the decree of Allaah. Allaah has taught man the best method of asking for His assistance through the teachings of His beloved Nabi ρ. Those blessed with conviction and true Imaan have drawn from Allaah's treasures through this Haajah salaah. May Allaah assist us all in our needs. Aameen.

Hadhrat Uthmaan bin Hunayf τ narrates that a blind person once came to Rasulullaah ρ asking Rasulullaah ρ to pray that Allaah cures his blindness. Rasulullaah ρ told him that if he wished, he would pray for him, otherwise he could exercise patience which would be better for him (because he would then receive the boundless rewards of the Aakhirah). Wheh he asked for the prayer instead, Rasulullaah ρ told him to make a proper wudhu and then make the following du'aa:

اَللّٰهُمَّ إِنِّي أسألكَ وأتوجَّهُ إليكَ بنبيِّكَ مُحَمَّدٍ نبيِّ الرَّحمةِ إِنِّي توجَّهْتُ بكَ إِلى رَبِّي في حَاجَتي هذِهِ لِتُقْضَى لي، اَللّٰهُمَّ فشَفِّعْهُ فِيّ

TRANSLATION: O Allaah! I ask from you and turn to you through the medium of Your Nabi Muhammad ρ the Nabi of mercy. O Muhammad! Through your medium I turn to my Rabb for my need so that He may fulfil it for me. O Allaah! Accept the intercession of Rasulullaah ρ on my behalf."

This Hadith is reported in Tirmidhi and Nasa'ee. Imaam Tirmidhi رحمه الله and Imaam Bayhaqi رحمه الله have both classified it as an authentic Hadith. The narration of Bayhaqi reported in Wafaa'ul Wafaa (Vol.2 Pg.420) mentions that the blind man was cured of his blindness after doing what Rasulullaah ρ told him.

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رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّاب *
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ * وَ صَلَّي اللّٰهُ عَلَي سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّ الِهِ وَ اَصْحَابِهِ وَأُمَّتِهِ وَ بَارَكَ وَ سَلَّمَ كَثِيْراً كَثِيْراً

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